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Must Remain in
Transcription Room

M 2105

Saturday, March 4, 1972

Barn/ Lunch
Westtown/ Music

Sunday, March 5, 1972

Barn/ Lunch

SATURDAY LUNCH

MR. NYLAND: I hope you didn't get too cold; but we won't make it too long anyhow. It's much nicer to sit like this without the plastic - much more inspiring.

I want to say something about the calendar. We are now really in a position that those who have ordered it and already paid, they can pick up their calendar from the office. I think we have about hundred or ninety or a hundred now ready. So those--it would help us a great deal if you simply take them away so that we can make some more. I think this particular edition will not be so large and probably will be sold out very soon and we'll have to make a new quantity. But many of you know the difficulties that we have gone through, and paper and press and whatever it is that has detained us as much. So here it's two months of the year that you don't have to use any more in that calendar. I said the other day, you still can remember - you can still take the photographs and at the end of the year for next year, you can change the month a little bit. You will profit.

It is not for public sale, then only perhaps a little bit in Warwick in the Bookstore or in the Railroad Store. It is primarily for the groups. And we'll have to send several to the West Coast and to other places and see what they can sell there. I say it is without any doubt we'll get rid of everything that we have made. Also don't think it is a profitable enterprise. I think we have lost money on it but it's for the good of the cause. And next time, when we have another kind of a calendar, I promise you we will make really money for the fund.

What is it in general that we talk about that once in a while of how to maintain, how to create a relationship between people, how to become much stronger in understanding each other and the aim for which we really try to Work. When there is a group together which keeps on coming, gradually it will come to the realization that something is necessary of a further exchange. And although there is curiosity and thewish to come and Work, and physically work here, also that would fall apart if there is not established a new kind of a relationship of an understanding and a certain kind of an organization with the wish to continue as a group, as a whole. One must continue to think about what is necessary for that kind of maintenance. It is not expressed in terms of money at all. It is expressed of course first with the aim for yourself and the reason why you come. The second is that you try to find answers to your questions by using the group. When a demand of that kind starts to exist in you, you will be able to organize to the extent that it is needed for keeping a group together. And in the third place, that what you then can achieve and reach is a result of the group as a whole on you, and that exactly is where the conscience of a person should start: to what extent are they indebted to the group when they at the present time have a chance to learn?

I say this because I know that after a little while, when you have tasted as much as you can, that maybe you have an idea that you want to go into the outside world and stand on your own feet entirely, without benefit, without having any benefit from the group. I would like to ask you to keep your conscience quite clear, that your relationship towards the group and what it has given you during the time you were here is not forgotten by you, and that you will reach old age constantly remembering what you have gone through during this period. And I hope there will be quite sufficient gratitude for the opportunities you have had.

I say it's a matter of your conscience. It's a matter of course of development and of your maturity. And looking back then on the years that you have been here, maybe at that time you could look at it, that maybe now you are not profiting enough. Can you imagine yourself to be old and look back on the beginnings of your life? Can you see it with the eyes of a mature person, sitting in your chair and smoking a pipe and looking at the fireplace and remembering your youth, your period here? If you can do that, then when you wake up to the fact that you are still young, maybe you can extract much more out of this period in which there is, without any question, such a tremendous amount of opportunities that do exist and which you still could exhaust more and more.

I would like to mention one thing about the small groups. I think we've had them for about a year or so, and also they might have gotten stale. The small groups are only for friends, those people who can be friends in a small group. When it has been shown that gradually so-and-so and so-and-so really doesn't belong, you have to have the strength to stop a group and start over again. The way to start a little group is between two people who can agree on a third and three people who

can agree on a fourth. In the hurry of forming a little group, let's say about a year ago, several little groups now are exhausted because they do not answer to that kind of requirement. And whenever there is not an exchange possible it is usually because of personalities. It is not so easy to say that Work must of course unite you, because you are still ninety-nine percent unconscious at least, and also your body and your manifestations will stay with you as long as you live on this Earth. So when there is not an understanding on that particular--on that particular level, you will not have a chance to continue to Work together. I would ask you really to be more responsible in the little groups so that they continue for your benefit.

Regarding answering tapes from other places, it is not right that one accepts a responsibility and not live up to it. If you cannot do it, don't do it. Tell me. We'll find someone else to do it. Those people who are out--West Coast or any other place where we get tapes from, hope that we will answer them, and if possible on time. They are looking forward to that, as an--perhaps an excuse of a relationship of being able to Work together so that this is not just Warwick, but that Warwick spreads out its tentacles sufficiently in far--further regions, and that there is response from them by which we here also can profit. It has to grow and we have to keep it in mind that it must grow, and the responsibility starts at home. We have to send answers. We have to arrange to send tapes which are audible. We have to spend the time to see that what they receive is for them and right for them. In your answers you have to live with the people you are answering for a little while, while you are talking to them, as if you are part of them. In helping them, you must make reference many times to what we are trying to here, not having to boast about it, but only to tell them that we are busy and we try to

do certain things and maybe they would be interested in knowing about it. That kind of cooperation still has to increase a great deal.

We will Work more together if you will remember these kind of thoughts, whenever you can and can talk about it with others, very much the same as an exchange of activity so that activities as a whole can become much more one, and not just little individual attempts for certain things, of course which have to be done. How dependent can we become on each other, like you are at the present time dependent on anything that has been given to you from the outside world? So that in reality there is such small quantity of original thought or original feeling in a man that he is completely conditioned by the outside world. That same process takes place when one works together. And the conditioning then is because the group and the members of the group affect each other. But it is now, when that influence can be felt. It is on a different kind of a level then in--when, in each person belonging to a group, there is a realization of his own Work; then the dependence can be acknowledged and can help each person to grow much and much further than he can by himself.

I'm glad we are here today, that the winter is almost over, and that we can look forward to a very good spring. Many difficulties have to be overcome. Don't think that there will be one day without some kind of a difficulty. But you have to steel yourself against them so that they don't bowl you over, and that you keep your head above water, and keep on thinking in the right direction for what can one do to grow up. And to what extent are the conditions which are furnished to one as a possibility for experience - how can they be used for the development of one's inner life?

I hope you will have a good afternoon. Drink to Gurdjieff. Drink to

whatever that is as a meaning, when one says Gurdjieff. Let it penetrate into you and I hope you can be grateful for having come in contact with the ideas promulgated by that man. (TOAST)

MUSIC

MR. NYLAND: Maybe this arrangement of talking first and then playing is a little better. If my hands are cold then at least they get warm while I talk.

Why is it necessary to talk? If your mind was able to clarify thoughts without finding words, you wouldn't have to talk. I don't think there are many minds of that kind that can be that clear. Because the process is: when a certain thought is formed, and even if it is a--a concept, it is connected with the next concept in association, and we call it simply a logical sequence of thinking. In order to keep the mind running, to keep it in action, it is necessary that some of the words as concepts, or what we've sometimes called forms of thought, can continue to function. The previous ones have to be taken out of the mind to make room for the next. For that reason we use words and either we write them down or talk. In that process, the clarity is retained and the mind can keep on functioning.

What is needed when one has new concepts for instance about Work? They are new because they are not natural. They can be logical, they can be explained, they can be--they have a reason for existing, particularly about one's life or about oneself. If you keep on crowding the thoughts about this kind of attempt, that is, a new viewpoint of oneself, if you keep on putting it in your mind it will gradually be overcrowded. There are two ways to help it. One is to write the thoughts down regarding one's Work attempts. The other is to use the concepts in an application, and then resulting in an experience, that what is gained by the mind is an understanding which uses a different part of the mind because it is not formulatory.

The reason I talk about this is the question of how one can become clearer and clearer about Work. You make attempts. You go to meetings. You read. You talk about Work among yourselves. You try to clarify it at times when you are by yourself and you sit and think and you perhaps contemplate, or you find reasons why you want to continue to think and continue to wish to Work. What will be the advantage if it stays practically all the time by yourself? I say you can write about it. Is it the same as talking to someone? When it is required that you make formulations which are clear you have to make a special effort. Because if it's only for yourself, there is many times in the mind a tendency just to accept what you have been thinking about - even if it is halfway clear, that the mind itself supplies the other half. And you don't come to real clarity, but you have an assumption that you know. When you have to talk to other people you cannot do it halfway. You have to make words that make sense and you have to build up a certain logical sequence of a thought in such a way that someone else can follow it. It is important in Work that there is at a certain time, and then perhaps for a certain length of time, you try to formulate for yourself. That is why on Thursdays it is very useful to try to put into words the results of your experience. Because when you force yourself to formulate, you make it a clarity - when it is required that such a statement is heard by someone else and you want to be understood, you have to make a special effort to become clear so that someone else knows what you're talking about.

In the process of Working on oneself and becoming more and more acquainted with that what is the principle, there are thoughts that will stay in your mind and many times will never come out because they belong to your private world. There are many thoughts that should come out and don't because there is no opportunity. There has to be a period when you are in contact with other people who do not know

anything about Work, and you have to learn how to formulate. That process has to be experienced by many people in order to clarify for themselves what is in their own mind, and then when they can communicate it, they han receive from others an answer, sometimes in the form of an acknowledgment and sometimes in the form of a further question.

Why is it so useful to have new people ask about Work? Why is it useful to have a small little group of friends talk among themselves about what is the value of Work for each person? Why is it so difficult to face an audience which doesn't know anything about Gurdjieff? How will you start to tell them that it exists? That is fairly easy. But to emphasize the validity of the thought processes and the necessity of indicating that such words, as they may be in the mind, have to be used in an application in one's daily life. How can you encourage other people to try to Work? How can you make for yourself the kind of statements which will encourage someone else to do what you have done? What is needed when a person takes it and then wants to put it to practice? What is required for a person to be aroused sufficiently in their mind, perhaps even in their feeling, that they are encouraged to do something about it because that what is being given seems to be very clear?

In the first place it is necessary that whoever one talks to is receptive. The question of openness, not to be prejudiced, to be in the state of wishing to soak up because there might be something of interest. That is simply the meaning of listening in a certain way, emptying as it were, at such a time, the mind of all preconceived notions and to receive that what may be new in a certain way without attaching immediately associations to them. You might say that is a requirement for those who listen.

But the requirement for those who speak, and the necessity of having the experience of speaking to others produces in the person who wants to communicate,

in the first place a desire that he wants to say something of that what is important for him. In the second place again, that he has to formulate clearly. But that what is most important is when he says it, it has to be done in such a way that the person who listens becomes encouraged, and wants then to utilize what he has heard with that what he already knows of himself, in such a way that the problems which he might have can be solved by the application of that what is given as a prescription. And this is extremely difficult, because you have to arouse a person to make them do certain things. A person is sometimes not very lazy in the mind. It seems sometimes quite easy to talk to someone, and also when a person shows interest, that the mind is being fed and it may be certain--a certain enjoyment. But when it is received and stays there it is of very little use and only the accumulation of a few more facts, which of course can be of a kind of use, particularly when you want to talk about it to other people again so that then you may become or be considered a little bit learned or up-to-date, or perhaps even that your curiosity has been satisfied and you start to know it all.

How to make the bridge between the mind and the wish for application? It's obvious of course it has to be dependent on the state of the person who listens. If there are questions which have not been solved and question marks which are an indication of their posture, then such a person is more open to wish to receive words which could become a solution, or solve the problem of that what was a question. But it has to be given in such a way that that kind of a person, in the wish to apply it, becomes sufficiently clear in his own formulation. And that is why, with Ashiata Shiemash, the necessity of the communication towards others has to be such that if one could affect hundred people, that each of the hundred in turn, in their own turn, could affect another hundred. And that the proof of a good communication in noticed only in the second person, not the first one. I mean by that, if a person affects hundred

persons, that is the first communication. If one of the hundred affects another hundred, it is the second one. And so, if the person who talks in the first place is number one, the immediate effect is a circle of number two's, and that what then can be affected by the two's would be number three. And again, the proof of the communication for the number one is that the three are affected in the end. And that the ultimate aim for a person who speaks is to remember the necessity of the three, in order to convince the two series. It is again that same process: one, three, two, which is by itself complete. When that is completed, number one has fulfilled his function. The responsibility then rests on two. But two, taking over that responsibility, becomes equal to one. And then the relationship two, four, three is in principle the same as one, three, two, but the progress is then from one to two. When it goes further from two to three, what is three is then the two affecting four and becoming three, and so forth. How far it has to go before there is an end is dependent on how far the original energy was sent and what was the meaning of it.

When one looks at the possibility of a development, it is subject to the Law of Nine and it goes in three triads. So that the first requirement is the establishment of a three-unity which, when it becomes one, is in relation to the second triad the beginning force. And the second triad again becoming one is again that unit which proceeds to the third triad. And that third triad becoming one, then there are three unities which then combine and become the final one, which is absolute.

I dwell on this a little bit because I think you do not as yet understand the necessity of being able to talk about Work. You do not know how much advantage there is in having to tell that what engages you in such a way, that when you wish to make it clear for someone else, that it has to be clear for yourself. And that in the--making the attempt for clarification for someone else, it will have to become clear for you

if it isn't clear as yet; and you profit by having to communicate. And many times in that form of giving it to someone else, you will profit by the further clarification as a result of the necessity of formulating it in such a way that the person you are talking to is affected.

That what is needed for a person is really to read ALL AND EVERYTHING for the second time aloud, as if someone else is listening, so that in the wish to formulate aloud and someone else perhaps listening, that person who listens can understand what you are talking about. Because in communicating it with a voice which can be heard, it is necessary to enunciate or to make clarification by emphasis, or to see where a sentence stops and leave enough pause to let that what was in the sentence penetrate before you go further in an explanation which may be logically in a sequence, still as a new sentence might contain a new concept.

When I talk or mention the fact that I would like you to have small groups, it is the beginning. It's very good because you are still among friends. When I ask you to answer tapes, it is a next step because you're not primarily talking to friends, because you don't know enough about people in other groups. But at least you have a chance to think, and wait, and you can even shut off the tape recorder because when you then have thought and can formulate, you can start the tape recorder again and your answer will still be sufficiently consecutive.

When necessity comes up that you talk to others and there is an audience, you have it much more difficult, because they do not want to wait for your silence in wanting to find the words. They want you to talk in such a way that you can see them. You don't want to read off your notes and not have any contact with your audience. You have to be in a position that that what you know has become part of you, so that when you speak it comes out naturally. And that is of course--creates for oneself such a necessity for a formulation in clarity when you are by yourself.

Many times I suggest that you talk to yourself, that you have that imaginary conversation. I say sometimes that you should talk from your outer world to your inner world. You should be engaged in bringing about a relationship between your outer and your inner world. You become the person who is the guiding force between the two and is the channel which could connect them. But you cannot be eliminated because you cannot have the outer world and the inner world touch each other. In the first place they are heterogeneous; they wouldn't mix. But also you don't want any influence of the one on the other so that there is a semblance of a conflict, because they are not conflicted at all--not in conflict - and there is no fight between them. They belong to different levels. And the person in-between - man in his world, and between his world and God - is really in his proper place when he can be affected by both, right and left, outer world and his inner world - he being in-between - and accepting that what is given from the outside world digested by him to be used for his inner world, and in return receive from his inner world that what is essential for the maintenance of his outer world.

If a man considers that as a possibility of understanding growth, he would consider his inner life of more value than his outer world. And it would then be as if, when comparing the two, his inner life is positive and his outer world is negative. That is simply a matter of gradation, of assigning certain value to one or the other, and to let that what is heaviest weigh the heaviest. And the acceptance of that what is more essential in contrast with that what is rather superficial, that that what is of a higher value becomes of course then more desirable. If a man wants to grow up he wants to leave where he is, remembering where he came from, but going to certain levels which are potential in the place where he is now. And growing up towards it, there will be a point at which he can leave his outer world by itself and grow--growing towards his inner life. We

call that simply (his) neutralizer. That what man becomes is a neutralizing force between two forces affecting him. The proper concept is when man is in-between, man as he is now, preposterously thinking about potentialities of growth and, realizing what he is in relation to his ordinary life, that it is almost idiotic to assume that something could happen because it looks as if he, being a man between those two worlds, is more or less crushed by both of them.

The problem is always to keep the worlds apart - inner and outer - but to start to become active in the space which is in-between, and allowing for the greatest possibility of an energy exchange by that what is outer and inner to come as close together as they can, but not touching each other. This is the function of the neutralizing force. This is what man should be when finally he has fulfilled his function in becoming a channel from outer to inner or reversely. Sometimes like a whirling dervish receiving currents from the outside world, using his body as a channel for transformation and allowing that what is no further useful to flow away from him.

Maybe you have seen sometimes pictures of whirling dervishes, how they are in their posture. Usually the right arm is up, stretched out, bent at the--the wrist and the hand horizontal. The left arm is stretched the other way in an opposite direction, 180 degrees as compared to the right arm, bending down a little bit and again at the wrist extending the hand in such a way that there is, as it were, a formation of a channel entering into his right hand and flowing out through the left hand. At the same time the whirling dervish turns and produces in that way the possibility of a current flowing into him, being digested by him in his body and giving off that what is of no further use. That what is his left hand becomes the negative quality; what is the right hand is the positive one. The dervish himself is the neutralizing force which, in the process of receiving that force from Above, is transformed

by himself, as a neutralizer, into that what becomes a unit for the next level of being, entering into that next world as a positive force.

The transformation for a man is that he from his neutral state becomes positive. That really means that a man when he starts to grow up changes his whole configuration of the three centers and that what remains for a man is his emotional state for the next step. But in order to allow this emotional what we call second center or Kesdjanian body to grow up away from that what is the body, the body has to change in its aspect of now in an unconscious state being positive becoming negative, and the mind which in an unconscious state is negative to become positive. By the rearrangement of those two centers, that what is still emotional as a center has a chance to change over from a neutralizer force into a positive value enter--entering into the Kesdjanian world.

I talk many times in little metaphors like this and symbols. The requirement for you is simply to see where it fits and what is possible for you in your present development and your growth, where it could attach and where it really could have some meaning, a meaning mostly of clarity.

(All right, Bill.) (Turning of cassette.)

You must know now that what we talk about is really ordinary life and being affected by a possibility. One receives from the outer world in ordinary life impressions. They are not all of the same value. But some, when they become more important than others, have a chance in combining with each other to produce, sometimes we do not know why, a combination which reminds one of different aspects of one's own life. It is possible sometimes that because of a variety of different influences in the form of impressions - and which center most of the time in the head and the brain and are digested there, and which sometimes reach an emotional center in the form very often of an intuition - that there is then something

taking place in a man, who is constantly under the influence of such impressions and doesn't shut himself off from them, that then by a fortunate combination of circumstances, the different impressions group themselves in a definite arrangement. That may be sometimes accidental, and it may sometimes be considered a result of the law of Karma for that man in the particular reincarnation in which he is now appearing. It may be that as a result of that what he received at the moment of his conception, that that extends in his ordinary life up to a certain point, also in accordance with definite cosmic laws, at which then at such a time the combination becomes apparent, and results in a certain definite feeling of having a responsibility for his life and the realization that that what is his life has to be met in a certain way. And in becoming responsible that that responsibility entails for him a wish to do something about his prison, his being bound on this Earth.

So really what starts it is the realization of being bound and not to be free. That what binds a man is his manifestations of the Earth. That what gives him in relation to that what is Moon as Sun, reflected light of the Sun which is the Moon, not actually being a light in itself, and borrowing from the Sun, the Moon creates the appearance of reality. Man, in his manifestations, creates the appearance of reality when his real Sun is within himself. He does not know how to uncover it and because of that he only sees his own Moon and keeps on feeding it by living on the surface of himself, in the manifestations of his body.

The practical difference that must take place for a man who wants to become interested in taking on the responsibility of that kind of opening of the doors of his prison, to set free that what is the reality of his life, is taking place at a certain time in his lifetime on Earth. He then will re--realize that there might be a possibility or a certain way out. But it does not mean he will take it. He is--it is like a first alarm that goes off, something that is then acting as a shock for himself in

giving him the realization that he exists for a purpose. It is fortunate if a man then wants to take more time off to keep on thinking and pondering about such a question. If he becomes interested in a further possibility of a development, he keeps on thinking and feeling about that.

And then there will be a second possibility in which there is a changeover of the reality of that what is within and, in comparison, that what is his outer world, being only superficial and really of no particular value. It is at that time that he discovers the difference between his emotional center and his physical center. And the physical center remains the expression of his manifestations. But what causes the manifestation is then understood as coming from either his emotions or his mind. For the time being his mind does not play that kind of a part as yet, because a mind can be in function without expressing itself. But a feeling cannot function unless it is expressed through the body. And because of this, our first step always is a realization of an emotional state. This is the second Transapalnian Perturbation.

This is where man starts to understand that that what is taking place and has taken place was really that what has disappeared from the surface of the Earth, and that his essence was covered. And then he starts to realize that his essence has more value than his manifestations. From that time on his interest is much more sincere. It is not yet permanent. One has to wait for the Third Transapalnian Perturbation. That is a realization that that what one is, is covered; that what are the coatings of a man, covering his essence and his essential essence, is like a sandstorm which has made of man a desert. And when that realization becomes apparent, that that what is underneath is the real treasure, he will understand that his manifestations are just for the sake of having an appearance on this Earth and that what counts is his life force within himself, which is not

subject to the laws of Mother Nature.

You must think about these ideas. You must let them penetrate into yourself. You must try to clarify them for yourself in talking to others. You must really exchange philosophical concepts, psychological if you want to use a few other words, but mostly concepts of humanity, concepts of a humane character, concepts of a spiritual kind of a life without defining such spiritual qualities in the terminology of a religion. That what is of an ethical inner value, that what is of a lightness of density which is not any longer subject to the law of Gravity of the body, not belonging to the Earth; but seeing the totality of that what could exist as forms of life everywhere and always in Eternity, that then a man is encouraged to become permanently interested in his wish to Work on himself. I say it now in that way simply because Work on himself is only that kind of an answer to the complexity of the thoughts and feelings that a man has. But he must also realize that he has to fight for reaching that kind of clarity, because it is not going to be given to him on a golden platter. He does not know his Karma - what he has to work away or what he has to eat, what he has to do in order to undo that what is bondage. He will find out when he starts, because then he is confronted with a problem, and having this problem he will want to find a solution to that problem for himself which, as I've said before, starts with his private life. His private life as a relation to God or to any form of Higher Being, finding within himself a replica as his Magnetic Center of that what is the essential essence of his life, and which a man is in reality and which has been with him ever since he was born to this Earth. The question always then becomes, in fear and trepidation, trembling, how to approach that particular problem, and becoming sufficiently humble, almost humble to the extent of negation, of not wishing for oneself that what one always has wished, but that what can be wished for without wish for possession.

Such ideas you must keep on thinking about and exchange such ideas when you think can come up as questions in meetings. Such ideas come to you when you read ALL AND EVERYTHING and, after a couple of pages, put it down and start to realize what is actually written about. Such ideas can come to you when you concentrate the immensity of the universe and realize perhaps that one is on Earth just a little speck of dust, and compared with all the stars and the constellations how puny, and tiny even this little Earth is and all of mankind. What attitude one should have towards that, you might say in prayer of that what is of such higher quality, of which one has no particular notion than only taking one's breath away as if in taking it away one dies to oneself.

The main--the main reason is first to establish a kind of an aim, an aim just made and fabricated out of ordinary words of ordinary life in very simple terms, of ordinary things that one wants to do and can do and tries to do well, to be in relation to that what is a requirement, really the wish itself, wanting then to do that what has to be done with all the power, all the force, all the intention, all the wish, all the energy one could command, to achieve, I say it once in a while, a certain form of unity of purpose and aim as connecting the three centers as they are now, to make them work together and not letting them go on their separate road. In that way, by forming little words and sighs and letters joined together in clarity, sometimes reached by means of writing it up, many times reached much better by having to express it in a term ending up sometimes in the form of a sigh without being able to find a word to express what one really feels. All of that is necessary for the development of one's inner life. The necessity of becoming acquainted with oneself, the necessity then I say, of having a discussion - an imaginary one - I call it a portrait, a self-portrait; that what one is and that what one isn't; that

what one wishes to be and is not as yet; that what one has been and has lost its purpose, that one wishes to become and is still in the future. Whatever man is as man between his past and his future - a man between his memory and his anticipation; a man being at one point of the present of himself in the realization of then his own timelessness - such a man at that time does not know what time is, does not know what he is but does know what his life is. And that would be the solution to all his problems.

We want to Work. Make up your mind many times. Try to remember many times that you're here for that kind of purpose, that you are here to overcome the little difficulties, many things which are contrary to your ordinary wish. Accept them - whatever it is that may be given, whatever it is that you have to live through, or what perhaps even accidentally happens to come your way - the fact that you meet it has a meaning, that you cannot just avoid it. Face whatever you can, let go what you cannot as yet digest. But when you take, you hold on to that what you have firmly. When it is taken away from you, let go without any sorrow.

I hope tomorrow you will have a good day. I hope tomorrow when you wake up in the morning, maybe that you can sit quietly a little bit with yourself, that perhaps at such a time you can see, you, on the edge of the bed, sitting, going into a new day, and praying to God that what might happen that it will be beneficial and that you can extract from it what is needed for the neutralizing force to become a positive force reaching to the next level of development.

I'll play a little bit, but we drink to Gurdjieff, won't we? Try to remember and keep his name in honor in your life. Try not to do things that would defile his name and soil it. He did not live for that purpose. He lived to tell what was right and what he believed in, and offered it as a salvation, or a solution to our life as we have to live it. To Gurdjieff. (Toast)

SUNDAY LUNCH

MR. NYLAND: A week or so ago I started asking for some kind of report from one activity, and I suggested to do it in the form of a cassette for fifteen minutes at the end of the week to talk about what has been the activity or the value during that week. I do it not so much for myself. I ask it in order to give each manager a chance to think about his week. And when he is forced to put it in words and making it easy simply to talk into a cassette, I can expect that then it will not take too much time, and that it will be quite easy for anyone to get an impression of what they have been doing; and basing on that then what they expect and hope for the following week.

It is a method, I believe, which can become quite useful for the activities themselves, and incidentally I can profit by it because it will enable me, in listening to it, to get a clear picture - if at least the cassette is clear - of actually what has happened, and perhaps help to make plans for the following week. Although it's not my intention at all to interfere with the responsibility of each so-called manager; it's up to them to see what they can make of their activity, and what is needed for them in order to work with others, and how they should arrange the time of others who work for them, and the time for themselves of where it should be spent, and in particular to see where the money will go. So that in such a little report, it certainly should have a section about the bank - how much there is, how much in cash, what was spent and taken in, and what is to be spent in the future for accounts payable and talking, if necessary, about accounts receivable if you have any trouble. Then perhaps I can help a little bit by pushing in the right way if there is any money to be squeezed out of certain people who are poor.

But that is not so much the purpose. The real reason for asking is simply

that you look back on what you have done, and that you could draw conclusions about your own behavior, about your own expenditure of your time and energy, and helping you to get a viewpoint of what you are going into for the following week, and because of that, to be able to plan ahead of what you might expect, and to see that certain things perhaps could be attended to now instead of waiting until you are up against it. I hope you can agree with me. I would suggest that anyone who feels that it could be of some use in the activity they are responsible for, that they try to do it - let's say not later than Sunday, so that on a Monday morning I would have the time to listen to some such reports. I would say that I don't want to ask you about it. If you understand what I mean that it could be helpful and you can agree with it, then I think you will do it on your own, and you will then supply me with that kind of information. If you don't do it, I will not go after you because I don't want to chase you too much with a stick.

More and more do I wish to withdraw from taking responsibilities where I feel that others should take it. And that is really what I have in mind, that more and more you will learn to stand on your own feet and that you have the courage to do what you think you ought to do without having the fear that I will interfere with that what you have been doing, unless it is very stupid, then, of course, I must say something; or if it is not clear, that you might need some elucidation, then logically you would also mention that on the little cassette.

We have to become a group which is self-sustaining. It has to be necessary for each person to understand what his responsibility is, and working towards that, to be free from the opinions of others when he is convinced that he is doing the right thing. It will help you to develop a conscience regarding the kind of work that you are busy with. Of course that is always true, you don't have to have an activity for that, and it applies practically to everybody who is doing any kind of work; and

for them, perhaps it is not necessary to report. But at the same time surely not to me. But at the same time you have to review your week; it doesn't matter what you are doing now, expanding it to the utilization of energies over a week, you have a responsibility on Saturday or Sunday to consider that and particularly Sunday as a Holy Day in which you so-called rest from your labors and see what you have been doing.

Can you sharpen your conscience that way; can you really find out what it is that you could rely on? Do you know enough about yourself to be able to place that conscience in a certain way in relation to your day, or in relation to an aim you have, or in relation to that what you wish as becoming a conscious man? It is good to tell--tell you because I don't think that you will consider it so often, and that even now when I mention it, you may forget about it for tomorrow. Such a thing of taking time off at the end of the day, instead of praying to God before you fall asleep, I think it is far better that you pray to yourself for better understanding of your daily activities. That's the kind of prayer that would be very useful and it also would be heard by yourself, instead of taking a chance that maybe God would hear it; and I'm afraid that the language you use is not the kind of language that is acceptable to the Lord. But when you talk to yourself, when you use the words with which you are familiar, when you are addressing your Magnetic Center, when you sit in front on that and bow down your head and touch the floor, and then look up and see who is watching you, and what is there on the part of yourself that wants to admit that perhaps it is not right as yet, but you still wish to go on the right road and ask in the first place for forgiveness, in the second place for grace, and in the third place you remember that the attitude for the next day, like an attitude for the next week, should be gratitude: to have that what you have and to use what

has been given to you.

I mention these things because they belong to ordinary life and they have a background of Work and Work can help you to clarify certain issues. But it is not always necessary to parade Work in front of you because it has to be based on that what you really are in daily life and what you carry with you, and the understanding for a long time of that what you are in reality as a machine, and to study that and locate a list of properties of the machine - how it behaves and how it sometimes behaves differently in different conditions, and where at times you oil it up to make it run smoother, and where it is still rusty or where already certain damage has been done which cannot be repaired anymore. You consider your life as your body then, and through your body you come to the realization of that what is the reality of yourself.

There is not so much that I want to say than only a repetition of trying to remind you of the sanctity of Work, of that what is really required for a person when he wakes up and sees his faults, sees his chief feature, sees his own idiosyncrasy, sees the different traits of himself without wanting to explain why they are there. To see what they are, what can you count on? Who is a friend of yours? Are you the closest to yourself? Do you know about yourself more than what someone else could tell you? Where is the truth as it is being told by children who are uninhibited and have no particular associations, and still can see the truth the way it is and was given to them in early life, and are spontaneous without any thought, without any arrière pensée, without wishing to embellish, just to tell in a few words: this is the truth as I see it; this is what I am, I know it; it is not that I'm ashamed, but I know I am that. And now I wish to grow on that kind of foundation and build something much more worthwhile.

The universe is endless. Our effort should be timeless. Our energy

should be overflowing and superabundant. Our love for God should be everlasting.

Have a good afternoon and a good week.

(So Victor a little music.)

END TAPE.

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